

*AMERICANA.***A SPANGLISH SPRING PAGE LOOKING FOR A REGGAETON COVER**Vicky M. de Ma.¹

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I wrote this text answering to the formal invitation, mailed on Marz 18th 2025, from Mateusz Wojtanowski, Assistant Professor at the Department of Legal Theory and Philosophy of Law, Faculty of Law, Administration and Economics of the University of Wrocław (Poland), to participate in the peer reviewed publication on academic freedom of speech of the Journal of the Polish Section of IVR, *Archiwum Filozofii Prawa i Filozofii Społecznej*. As a mark of respect to the private character of our correspondence, sometimes followed by the supervision of the online academic chaperon (CC) Przemysław Kacmarek, and the possibility of a future presidential or ministerial candidature of Mr. Prof. Wojtanowski (who knows), I will mainly remain just quoting my answers. I am already too old (and too serious) to think about any kind of potential political jobs. Mr. Prof. Wojtanowski not. Professor Wojtanowski had previously invited me, on February 6th, 2025, to participate in the Oñati Workshop on academic freedom of speech that will be taking place on April 2026 in Bask Country (Spain). I accepted his proposal under certain requirements: in case that no topics on nationalism, Catholicism and organizational involvement of political parties were taking place in the workshop, as I literally expressed in a mail on February 8th, 2025:

“If there are political parties, political lobbies, religious groups (catholicism [sic] in very strong in Bask Country) or cultural political propaganda involved in the organisation [sic] of this congress. I am not attached to any political apparatus in Spain or internationally, and I do not support nationalism, not even left nationalism. I am not attached to the cultural and political fights in Bask Country, what has caused me several problems here and one of the reasons why I decided not to visit the Bask Country anymore after going to the Victims' Memorial in Vitoria in winter 2021 or even being expelled from research projects directed by people born in Bask Country. I am not interested in being a scapegoat of their policies and politics.”

After communicating him on July 13th, 2025, that I would not be able to participate in person in the workshop at the Oñati International Institute for the Sociology of Law, just online or with a recorded conference, because I would be in America teaching in a high school exchange program, he/they considered that the best option was to take out my conference proposal, called “Headwords for a Glossary of the Ministry of Academic Defense”, title communicated on February 13th, 2025.

On July 31st, 2025 I became the editorial answer, sent by the editorial board, Dr. Mateusz Pękala, for the article: denial of publication by the two blind referees. Before sending the text for evaluation in the journal, the text was initially accused of excessive postmodernism and encouraged to follow Prof. Wojtanowski's first changing objections on omitting the last official documents and changing structural parts of the text related to their classical rhetoric value, as well as the requirement of “softening the language” of sentences like “Voters want to feel like virgins, when we are already traversing the political menopause”, “When you get older and your ass begins to be larger than the width of the moto-seat”. I slightly followed his objections after answering his mail on April 28, 2025:

“I will therefore think about the possibility and necessity [sic] of a [sic] even more direct feminist lesbian ethnographical based academic analytical [sic] approach for the text with some introduction and conclusion that quotes the classics (whatever their female names were), but I cannot promise the possibility of softening those expressions directed to the allegorical [sic] political use of anatomic parts of the body and their processes [sic] (ass, menopause, virginity, motorbike): they are grounded on a Bukowsky's, Catulo's and Rabelais's (among others) high cultural considered literature-materialism that deeply concerns the current marxist infrastructure that affects our everyday-life internationally. If they were allowed to write dirty, I feel also allowed to make use of the same aesthetical right.”

I publish here the first version of the text with the anonym reviewer's comments as I was already proposing to integrate them in the published final text. Undoubtedly, I agree on the peer reviewers' main consideration: my text is “unscientific”. “This text is not based on real events. Any resemblance to reality is purely coincidental” [This last sentence is a literal ChatGPT translation].

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Jacketear.

1. Change sides/ *cambiarse de chaqueta*.
“Me has jacketeado mucho, bro.”

1) EXORDIUS

I used to love blazers until, two days ago, I saw my high school students coming into the university to participate in a rhetoric interschool debate, and found me surrounded by an army of foul-mouthed social indifferent teeny-*blazists*. My students are 16 years old, and belong to one of the most thug suburbs of a small provincial Spanish city called Logroño: the suburb of Yagüe, named due to a Spanish military (Juan Yagüe Blanco)², who belonged to Spanish Phalanx, a fascist political party created in 1933 under the presidency of Jose Antonio Primo de Rivera³. Could you imagine a “Goebbels’ suburb” in the middle of Berlin and that everyone lived there as if nothing happened, according to the most anodyne routine? That is exactly Spain.

My students have never still brought into conversation the existence of Spanish Phalanx (ca. 1939). Nevertheless, they have already for a couple of times publicly stated that “Hitler was a very good public speaker”, modulated with the same justifying legitimate intonation and the soft spot appreciation of a “My mother is an expert noodle-cooker”. My students are the kind of people who speak straight as an arrow; the kind of people that, after hearing a five minutes talk (longer does not work) on Arendt⁴, the Holocaust and totalitarianism, after telling them that there are KZs all over Europe, after informing them that KZs are not museums but memorials, because a museum means “muses’ house” and you do not go to a KZ to be inspired by the muses, after transmitting them that they could even ask to volunteer in a KZ during their summer holidays to avoid the history of one of the many genocides being forgotten, after all that, they are the kind of people that just answer you with a “Do they pay?” or a “Uhhh... but could you now put the video of the song *Cowboy del infierno*⁵ [Hell-Cowboy]?”

After five years of school teaching, I am still trying to fix all these classroom experiences in my head. I confess that I have not still managed to grasp some break grounding conclusion different to the one that fascism is for them the easiest, mass-cheapest, and most efficient form of provocation against the establishment, so conscious

Warning: this is a highly impure English text, a text written in raw-English, what means that I, non-native speaker, Spanish native speaker, was directly writing in English. This text was not written, proofed, or corrected by any Artificial Intelligence, not even by an English native speaker. I just used an online dictionary to search for those words and expressions that I did not know, and the Word-corrector on marked expressions or words. If there is any ChatGPT translation from Spanish into English, it is explicitly said as such in the text.

² See I. García, *El General Yagüe*, Publicaciones Españolas 1953.

³ See J. A. Primo de Rivera, *José Antonio Primo de Rivera 1903-1936*, Depalma 1968.

⁴ See H. Arendt, *Los orígenes del totalitarismo*, Alianza 2007.

⁵ *David Evil: ‘Cowboy del infierno’ – P-I-G-S*,
https://www.youtube.com/watch?v=59PK_JIqb8I&list=RD59PK_JIqb8I&start_radio=1
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or unconscious as sending you the photo of two enormous close-up (not even an American shot) boobs when you ask them to illustrate the meaning of the Kantian notion of “magnificent sublimity.” The new punk, as punk is out of the question and they still do not know Laibach⁶, is the old well-known fascism, which allows them to feel controversial but triumphant, because what they really hate, what they really fear, is not to remain unaccepted or different, but to be socially seen as losers. Harsh identity, peculiarities not liable to legal and social punishment or pathologization are the privilege of the winning ones, the only ones allowed to be perceived not as odds, but rather as authentic self-made exceptions from the amorphous mass. Rich executives are not freaks; they have strong well-defined courageous personalities. Only if you manage to get up there, are you allowed to be different. That is the unconscious behavioral motivational slogan of my students. And when you are a teenager that sense of being at the top is quite easy: you are beautiful as such, you just need some expensive designer clothes, one parent from north Europe or north America, a motorbike, and everything works. Each one of your peculiarities is then allowed to you. When you get older and your ass begins to be larger as the width of the moto-seat, it begins to be more difficult to seem triumphant by just expressing your difference.

That is something that not only my students have not already understood, not only something I deny myself understanding, but also something that international feminism prefers not to understand. Trump’s dances⁷ are not fascist; they are what in queer theory under Derrida’s conceptual heritage is called “iterative reappropriation”: his dances challenge the heteronormative hegemony of the traditional white male non dancing subject. Why was Alejandra Ocasio-Cortez⁸ publicly ashamed and mocked for some lightweight dancing videos? Why was Kamala Harris always looking so seriously restrained in those enviable Italian cut coats, while Donald Trump’s performative symbol is being imitated by millions of people over their teenage phase? Why Trump’s musical amusements have not managed to take their toll on, while all the socialist scene is constantly trying to seem seriously trustworthy? I am not any longer sure if cancel culture is really a debate on permissible or wrong ideas, acceptable or unacceptable manners, or if it is just about correct and incorrect, profitable and non-profitable, dangerous and non-dangerous subjects to expose them.

The international rezoning of political tendencies in the ideological terrain is another good example to think about cancel culture out of the box. A re-signification of the meaning-positions in the political sphere is taking place. Political positions are not any longer understood in a Newtonian space-time fixed absolute, but in a relative relational way. Extreme-right parties begin to be designed and socially perceived as the authentic

⁶ Laibach Official Webseite, <https://www.laibach.org/>

⁷ *Athletes copy Trump’s dance moves in celebration* – Washington Post
<https://www.youtube.com/shorts/6R2zw9hX4Tc>

⁸ *Alejandra Ocasio-Cortez: ‘Congresswomen can dance too’* – BBC News
<https://www.youtube.com/watch?v=wXvqJTOKcp0>

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legitimate honest safeguards of the traditional ethical right. Socialist and Christian-democrat parties begin to rely undifferentiated in a central bureaucratized de-personalized ideological moving zone after a comprehensible exhaustion phase due to their years in the government and the mistakes made. And what was previously considered left, is now just centralism or an ideological nothing with an aesthetic touch of sexual disinhibition, bright colored hair, lettuce eaters, and a lot of tattoos and piercings. And what about the voters? They are infantilized under a Hollywood non-sense democratic love story: they expect the hard emotions, intensity, and newness of firstly falling in political love when we are already in a (thank God) more than seventy years European “democratic peaceful” marriage. Voters want to feel like virgins, when we are already traversing the political menopause.

Moreover, capitalism has firstly expelled anarchism from the legitimate political speakable debate sphere. Constantly accused of dangerous radicality, anarchism has been ideologically expropriated from left movements that theoretically developed it, to later steal its audacity and desire of autonomy as a fashionable lucrative ideological tendency for entrepreneurs (the current international trend of anarco-capitalism⁹ in a moment where the —using the Marxist terms— 19th century modes of production are collapsing and states seems not any longer a guaranty for firms, but a rip-off). If we take into consideration the facts, is nowadays censorship really based on ideas or rather on enunciation-subjects? If anarchism is pronounced by a left mouth, it sounds dangerously destabilizing and destructive. If anarchism is formulated by a multinational firm, it is on the contrary heard as an active pro-systemic vitalist force. What was freely developed in the left scene and hardly historically condemned, is finishing nowadays as a profitable ideological resource developed by companies as what under management business criteria is called “strenght-ideas” and what under Laclau’s theory of populism is known as “empty signifier”¹⁰. What in the right mouth sounds as freedom, remains in the left mouth as terrorism. What in the right mouth sounds as economy, remains in the left mouth as politics. Due to the automatization technological increase, firms do not need any longer workers, but rather a lot of minimal entrepreneurs who feel free and empowered to pay by themselves the social security and the production means (a bike, a helmet, a portable fridge, a mobile with internet connection). And the system needs the adequate ideology to make such an infrastructural change acceptable for the working masses. That is the current role of the re-written anarchism and its attractiveness for

⁹ See J. Huerta de Soto, *Liberalismo versus anarcocapitalismo*, “Revista Procesos de Mercado”, 2021, pp. 13-32; M. A. Bastos Boubeta, *Anarcocapitalismo*, Innisfree 2020.

¹⁰ See E. Laclau, *La razón populista*, Fondo de Cultura Económica de Argentina 2005; V. Mateos de Manuel, *Pueblo y hombre nuevo: los peligros políticos de las comunidades de futuro* [conference censored for publication in special number of journal on the simposium], Simposium “La desinstitucionalización de la política”, 56ª Congreso Internacional de Americanistas Universidad de Salamanca 2018. <https://docta.ucm.es/entities/publication/c5e3a39a-7305-4938-a7fd-eac9651b1500>
<https://dialnet.unirioja.es/ejemplar/525442>

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alienation: it makes workers remain proletarians while feeling at the same time belonging to the bourgeois class.

When I got my first and until today last working position at the university in 2018 (associate lecturer 4+4), which I left in 2020 for a temporal contract in a public high school with much less or even no prestige but far better economic conditions, I was one of those minimal entrepreneurs: an academic rider or a fake autonomous worker with less than 400 euros salary per month. While I was spending more than 40 hours a week on studying and research issues to be able to lecture 4 hours per week (plus 4 hours mentoring) at the required academic level on gender equality, democracy, and justice since the Greeks to students who were living by themselves in shared flats, I needed to live again with already more than 30 years old by my parents in my teenage-room, which was luckily still free and not required by a grandchild or an ill grandparent. My life was again a materialist teenager life, economically depending on my parents, while my words should sound ideologically adult. That abyss between the intimate and the public conditions was deeply uncomfortable, highly inconsistent, undoubtedly contradictory. I never felt like being my own boss for having an autonomous contractual condition, like an empowered bourgeoisie, even if people were willing to make working exchanges with me because the name “Complutense University Madrid” was lying like a commercial magnet under my family name. I was totally conscious of remaining at the bottom of the chain. And maybe that was the only problem, being too conscious.

Nowadays, some of my old university colleagues, whom I mainly met in Berlin and Madrid, are that kind of minimal entrepreneurs in universities and state promoted cultural projects, but they feel bosses, triumphant prestigious middle-age bourgeois class even if their economic conditions are precarious. Their working roles allow them an exchange-mode in society that brings them social recognition (*Anerkennung*)¹¹, a well-seen stimulating place in the middle age social sector. They are someone *in the scene*, whatever that *scene* means or how labile it is. Maybe I should just change the enunciation of my current job to improve my social conditions. *School teacher* sounds boring and non-creative, but what would happen if I start saying that I am *pedagogical activist* or *formal training practicing counselor*? When I was concentrating all my productive forces in that job at university, I could not pay the bills, but I was seen as someone potentially important. Nowadays, I pay the bills with my salary, but everyone sees me as a loser, and not only my students, even Hannah Arendt in *The Human Condition* sees me as a loser, as a labor coward slave of the system for being responsible about that small paying-the-bills-fact and remaining labor-engaged to pedagogical issues that were in Athens an issue for the unfree ones. I feel like a grown failed Marisol, when I was never even a Marisol kid who enjoyed success.

¹¹ See N. Fraser/ A. Honneth, *¿Redistribución o reconocimiento? Un debate político-filosófico*, Ediciones Morata 2006.

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Los antiguos [...] creían que era necesario poseer esclavos debido a la servil naturaleza de todas las ocupaciones útiles para el mantenimiento de la vida. Precisamente sobre esta base se defendía y justificaba la intuición de la esclavitud. Laborar significaba estar esclavizado por la necesidad, y esta servidumbre era inherente a las condiciones de la vida humana. Debido a que los hombres estaban dominados por las necesidades de la vida, sólo podían ganar su libertad mediante la dominación de esos a quienes sujetaban a la necesidad por la fuerza. La degradación del esclavo era un golpe del destino y un destino peor que la muerte, ya que llevaba consigo la metamorfosis del hombre en algo semejante al animal domesticado. [...] La institución de la esclavitud en la antigüedad, aunque no en los últimos tiempos, no era un recurso para obtener trabajo barato o un instrumento de explotación en beneficio de los dueños, sino más bien el intento de excluir la labor de las condiciones de la vida del hombre.¹²

What are the political consequences of this socially devaluated small-paying-the-bills-fact? It only means that I am not the best example to convince my students against fascism, because my difference is not a triumphant but a freak one. I am what parents do not want for their daughters. They even expect that I feel guilty and ashamed of myself, because I am not even, and not willing neither, to be an interesting sexy middle age unmarried woman who would be provincially recognized as an alternative cool girl for remaining heterosexually attractive and having a nose piercing. Sorry, individuals from the left alternative creative class, but I have no chances to change anything neither in this small world nor in the bigger one. So, from this point on, considering this worldwide multilateral chess-play where the board seems amplified for more than two opposing teams and taking into account the kind of irrational irrelevant issues that manage to conquer the world, you have three options as reader: you can waste your time following the semantic path of this text, you can go to a shop and ask for a nose piercing, but I would just call Garri Kaspárov for strategic counselling.

2) FIRST EXPOSITION

And now, some notes on mode-semiotics without even mentioning Roland Barthes¹³, which has been informally forbidden in Spanish journalist faculties for being considered “too theoretical” for academic research candidates. According to Vogue¹⁴, blazers are Victorian wardrobe pieces born in the 19th century, strongly related to academic sport clubs. Sport clubs were a relational performative way to create ludic esoteric student connections that later managed to build adult nearly democratic institutions based on the popular intern shared joke of the “Do you remember that night when...?” When everyone has something funny to be ashamed of, everyone has equally something to hide and to share. When everyone has something horrible to be ashamed of, no one can share any longer. That is a main difference between a prank (clean dirtiness) and a nasty trick (dirty cleanness).

¹² H. Arendt, *La condición humana*, Austral 2020, pp. 109-110.

¹³ See R. Barthes, *Sistema de la moda*, Gustavo Gili 1978.

¹⁴ M. Bass-Krueger, Historia del blazer, la prenda estrella de 2019, Vogue España 2019/September 15th.
<https://www.vogue.es/moda/articulos/historia-blazer-prenda-chaqueta-temporada-otono-invierno-2019>
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In addition to Vogue's hermeneutics on Roland Barthes, I could also facilitate you a brand new hyper complex philosophical term to reflect on the actuality of Hannah Arendt's *The human condition* in relation to freedom of speech and the study case of my foul-mouthed students: the concept of *laboring action*, a hybrid with two different antagonistic directions between *labor* and *action* (*active labor* is not the same as *laboring action*). It is a very short paragraph that I even wrote by myself, and even tried to read two weeks ago in an online congress on Hermeneutics. However, the microphone felt down and the time run over exactly at that point of the round table. Maria Zambrano used to say that she came always biographically late.¹⁵ Me too, but not a quarter good as her.

Laboring action: it refers to the character of gratuity and futile luxury, a gift that the human being gives to themselves, dispensable, but a condition of citizenship, which shifts the epicenter of the exchange from words to the body, without disregarding its character of repetition, inherent to the notion of labor. (Translation from Spanish into English from ChatGPT)¹⁶

Laboring action would be Martha Graham's choreography *Errand into the Maze* (1947). On the contrary, *active labor* would be what my students were doing at the oratory interschool league. If you want more on this issue, you must pay the access for Vicky Replicant Premium, which is not so good but considerably cheaper and not so highly demanded as the access to the Judith Butler Cyborg App.

Anyway, my students were participating in an oratory interschool league, competing with other public and private schools from La Rioja. But on Friday they were not my students anymore. I was not their trainer, just coming to the university as ethical companion, as moral somatic provider of their first pre-capitalist reality contact. I just needed to smile, to be gentle, to keep calm, to remember them that everything was all right even if we lose; to look them directly into the eyes when they were inwardly trembling by sitting in front of the rival team, to seem deeply interested about the international hot spot debate proposed by the oratory league commission: "should mobile phones be forbidden for children under 12?", a fascinating subject for someone like me who discovered this week what *Only Fans* is. This deeply concerning question for humanity on mobile phones managed to displace the original proposed question for the oratory league, surely too boring and unsubstantial in this worldwide democratic crisis: "should citizens be allowed to vote from sixteen on?" Leaving this minimal issue on political displacement from Greek vocabulary to technology aside, I even bought a box of Baklavas from a patisserie ruled by a married couple of exiled Syrians placed next to university, willing to transform into a Marxist infrastructure that requested ideological intangible superstructure of whatever "moral support" means. I came there as a philosophical loving granny, stupidly expecting a 15-M cooperative interschool

¹⁵ Documental 'La memoria fértil. María Zambrano' – RTVE,
<https://www.rtve.es/play/videos/la-memoria-fertil/memoria-fertil-maria-zambrano/2798743/>

¹⁶ Canal Red Iberoamericana de Hermenéutica – Red Iberoamericana de Hermenéutica,
<https://www.youtube.com/@riah.hermeneutica>
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assembly, but not prepared to assume that the afternoon was going to drive into a teenage hipper-aggressive performance of a commission of stockholders and lawyers driving totally nuts on an insubstantial debate question. Maybe I am just a bad teacher, but I was not prepared to face all those proto-teeny-imitators of American film lawyers and Teleshopping marketing tactical peddlers with their hairstyle newly done and compressed in their black blazers like a diver running out of oxygen inside of a neoprene rubber. I did not even think that I was expecting to play an academic authority Friday evening role, taking apps, notifications, and parental advisories seriously. Consequently, I arrived at the university in the afternoon as one more of my students: sneakers, Def Leppard “Hysteria” rock T-shirt, straightforward, unconscious of both not having repeated the washing-deo ritual of the morning and not even being a Def Leppard fan. Luckily, their trainer, the oratory teacher from the Department of Philosophy, a formal responsible union member of the Proletarian Commissions (CC.OO.), was already skilled in these tasks and came in charge of the situation: with a plush clear brown Maoist jacket.

The jury, with blazers too, but more colorful ones, which were even Avant-Garde stylish with their calm desert-like Tartan checkered patterns, were professors of the university lacking from two siestas and two or three coffees to stay awake during the tourney. And the tourney had three debate rounds (three!) from one hour each. And each round was following the classic rhetorical structure found in authors such as Cicero: exordium, first exposition and first refutation, second exposition and second refutation, conclusion. The event could have seemed like a verbal symphonic structure, highbrow participating in each one of the movement pauses with some exaggerated delightful applauses from the audience for these linguistic musicians. Nevertheless, we were even reprimanded by the jury for clapping. One of the student team of moral somatic providers from another school, sitting on a desk while ignoring more than twenty empty chairs, decided then to begin the deaf 15-M applause in each pause. This precocious dissident remained saved and hidden thanks to the gestural imitation of other room-dissidents.

If I am completely sincere and not only exaggerating for the narrative shake of this text, already too long for an orally successful exhibition, I must confess that we (not only the jury, but the whole room) were not able to hear the arguments; that we were not even understanding the continuous string of pseudo-scientific non sense data caught from some who-knows-where internet irrelevant page quoting the study of a foreign totally unknown university with an English name. In Spain we have arrived to ask ourselves how is the University of Massachusetts able to publish one scientific breaking study per day. We were just following and evaluating two visual distractors from what should have been the sole content of a rhetoric debate: the arguments.

3) FIRST REFUTATION

[Here the comments of the first peer reviewer are going to be inserted.]

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“REVIEW 1 (excerpts):

- “[manuscript] clearly fails to meet the dated criteria of what counts as an academic <scholarly text>”

- “the central question is whether this text is needed and how it might be used”

- “Its chief value lies in linking day-to-day educational experience with broader social megatrends, thereby raising ethical questions about the duties of ordinary pedagogy in the face of those negative trends.”

- “From a reader’s perspective, I would suggest adding an introduction that situates the piece methodologically or generically -as an essay, a record of a teacher’s experience in a specific place and time. The final methodological note, although useful and adding an “academic” touch, could likewise be shortened.”

“A meta-critical and methodological issue concerns the author’s positioning. The narrative rests on a simple hierarchy that sets an all-seeing, distance “I” against a mass of capitalist, phone-gazing zombies. One wonders to what extent this convenient image conceals the author’s own entanglement in the very conditions being criticized. After all, the “I” is never isolated from its surroundings. In this sense, the article’s principal political recommendation is a withdrawal from technology and a return to anarchism. To give these arguments greater persuasive force, the author should present positive examples of student- and teacher-led self-organisation that counterbalance the rhetorical contest described. Without such examples, the feasibility of that kind of organisation remains open to doubt.”

- “The title, too, is left unexplained in the text -at least for a reader who is not familiar with Spanish pop culture.”

- “A final formal remark: the text contains quotations in Castilian Spanish, and some abbreviations are unexplained. It also shows occasional language errors (e.g., “these” instead of “thesis”). I recommend a thorough proof-read and edit.””

4) SECOND EXPOSITION

I have already introduced the concept of *laboring discourse* following Hannah Arendt’s concepts in *The Human Condition*. Now, I would like to remember the main these that Foucault¹⁷ presented in the first volume of *The History of Sexuality* to argue against those ones who say that there is currently no freedom of speech. On the contrary, we are experiencing one of the historical moments with more freedom of speech. It is just that speech is found displaced such as sexuality was not eliminated but verbally displaced during the Victorian period. Nowadays, discourse is moving from words into images and movements, from the verbal to the iconic somatic sphere.

¹⁷ See M. Foucault, *Historia de la sexualidad. Volumen 1. La voluntad de saber*, Siglo XXI 1992.

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If we follow Foucault's these, the restriction of sex during the 19th century did not mean its vanishing, just a new economy based on its displacement, on the game prohibition of sex-practice towards sex-confession of sin, incrementing the pleasure by the Sadian post-sexual delight: firstly you succumb in the physical or mental meaning of allowing yourself to pleasure and, afterwards, you enjoy the guilt again by remembering it and bringing it into words during the confession. According to Foucault the failure of interpretation on Victorian period was to think about it in terms of censorship; from a superficial point of view, censorship was a prohibition of pleasure, its denial, but, deeply and following Foucault, it meant the increase of sexual delight through its displacement from bodily into verbal issues. Speaking about sex was even more pleasant than practicing sex, because it constantly increased its Spinozian *conatus*: never consumed and always desired, never done and constantly incremented.

Therefore, the question nowadays should not be if there is freedom of speech or not, but to which economy this discourse on the lack of freedom of speech is answering to. Following the aesthetical contemporary primacy proposed by postmodern authors since the 70s (Baudrillard or Vattimo, for example)¹⁸, the speech is just empty, it means nothing, the public political sphere or what Arendt called *action* is completely vacated, and censorship manages to generate the effect of revaluing it. That is to say that the inflation of critics on the absence of freedom of speech only signalizes and hides the same unspeakable worry: the complete devaluation of word, its vacuum, the disappearance of political discourse. Just like the traditional philosophical field of metaphysics has been progressively reabsorbed by psychology, speech in its political meaning of something common to share and exchange is being absorbed by technology. The only common thing that my students share as generation, and makes them belong to the same biopolitical age-constellation is not any ideological cosmovision or a network of debates, but an impersonal path or way of exchange: mobile phones with internet. I discovered personally that uncomfortable flatness of contemporary relationships when I took the decision to leave my mobile phone with internet for two years, and discovered that I did not have any friends, I just had the ontological category of *WhatsApp friends*. When WhatsApp was not there, the friendship was finished, because we were just sharing a common path, but had nothing more in common, not even any longer the memories lived together. But this reality sounds maybe too uncomfortable or frivolous for academic high standard discussions on democracy, this contemporary shared solitude, and the unspoken common feeling of fake relationships, so let us firstly come back to the serious issues: the two distractors of the arguments during the rhetoric contest for teenagers on the access-age for using mobile phones.

Firstly, we, the audience, were totally fascinated, with the same visual enthusiasm that cows on the fields show when trains pass, about the range of choreographic erratic

¹⁸ See J. Baudrillard, *La sociedad de consumo: sus mitos, sus estructuras*, Siglo XXI 2011; G. Vattimo, *El sentido de la posmodernidad: posmodernidad y nihilismo*, Servicio de Publicaciones de la Universidad de Deusto 2007.

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movements that students were doing while speaking. There was a lectern in the middle of the stage. The lectern is not a flower vase, I suppose. And when a lectern is placed in the middle of the stage in a rhetoric contest, I tend to think that speakers are demanded to use it during their speech. For two whole quarters, six months, I have seen my teaching colleague from the Proletarian Commissions, a married father with two children, going up and down the stairs of the high school every day with a damned portable lectern to accustom the students to use it at the oratory league. And suddenly it comes the day of the competition, the organizing commission puts a lectern in the middle of the stage as expected, and all the rest of oratory teachers had decided beforehand to insult the lectern, preparing every student's discourse by breaking this rhetoric fourth wall.

The best argument seemed to be not the most convincing one in terms of verbal speech, but the one which was physically synchronized with the nearest approach to the sitting line of referees. They were behaving themselves as prefabricated roaming speakers. The worst thing is that the jury loved that melee Ricky Martin marathon with that one step forward and one step backwards chachacha, and they valued that disrespectful symbolic behavior as something positive, full of character and engaging attitude. If everyone was expected to be a dangerous *flâneur-parresia*¹⁹, that can only mean that the possibility of dangerous honest speaking had completely disappeared, or that the most classical forms of speech are nowadays the most disturbing ones because there is no more substantial content in speech. The speech is empty, not any longer able to abduct your attention, so the speaker needs constant interruptions to reconnect with the audience. My colleague from the Proletarian Commissions had been teaching them for months on how to depurate the speech from gestural distractions, and the students were becoming all kind of critics from the jury for not breaking the lectern-starting line. What was then the lectern for if not for hanging the papers? For playing ring-a-ring-a-roses? For showing off the same Primark extreme narrow black blazer that every student, male or female, was using?

When everyone makes as if they were breaking the rule in the same way, and it is still read as something innovative, that means that the innovation has become the rule, that the revolution has been reified and emptied from content. That behavior is not any longer dangerous, but a collective emptied symbol that everyone recognizes and assures the belonging to the group. Those are the domesticated figures of the inside-outsiders that the system proposes to fulfil the critical expectations of a mass bourgeois audience, who does not want to change reality but just wants to play the role of the adorable *enfant terrible*. I was not sure any longer if the students were participating in a rhetoric league or just in a lectern-mode show, trying to make flirt eye contact with students of the rivalry school when they were getting bored of the debate. There began my failed moral provider role: "You know... there are different rhetoric styles... they are not able

¹⁹ See M. Foucault, *La parrésia*, Biblioteca Nueva 2017.

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to appreciate your German oratory... concentrated on the clear enunciation of the speech and the quality and inventiveness of the arguments... without any kind of histrionic behavior..." The truth that I was not allowed to speak up to my students is that contests are not won, they are just previously agreed.

When one of my-no mine students became the first performative critics, he began to imitate until the mockery this Dionysian rhetoric dancing style of Saint Vito, physically conquering the whole stage and exaggerating as Pedro Sánchez in a completely pantomimic histrionic performance, strengthening his voice nearly to tears: "Do we want this, this! for kids?! We must educate, not forbid!! The kids! The kids!" If he could not belong to the winning moving team, he should at least differentiate himself from the losing static one. Five minutes later, on the pause between rhetoric battles at the corridor, while waiting for the next round, everyone was looking compulsory at their mobile phones. Not even the team-sense was managed. Only if students felt belonging to the winning group, they were willing to feel part of something.

Secondly, the subsequent distractor after all this rhetoric compulsory movements: the jury seemed just able to appreciate the ornaments of discourse, but not discourse as such. Following the jury's criteria, good oratory did not have to do with bringing yourself to speech, but with bringing a lot of weight inside your bag. If schools were bringing toys, big plasticized bright colorful photocopies, and all kinds of peddler's objects to seduce the audience like Gabriel Rufián's performance at the Spanish congress showing a printer²⁰, the jury found it as a sign of engagement and rooted training. I thought that the deep analytic minds of university teachers were able to distinguish Plato's *pistis* from *noesis*. I never thought is that the jury would reward such a sample of unecological against Agenda 2030 non-friendly oratory. They really liked dramatized effectiveness, that tacky touch of sensitive sensationalism. A girl even synchronized her speech with the break of a paper in four pieces (No!-mobiles!-for!-kids!), and a boy began his speech with a fag in his right hand: "A mobile phone is like a cigar. It is only dangerous for kids if you also give them a lighter." At the end of the round, one of my-no-mine students asked me with a mixture of sadness and guilt why we had not brought plasticized photocopies. We seemed a precarious miserable unengaged school. I never thought that a pair of plasticized colorful photocopies that can be made for two euros in every shop of the city would manage to make my students feel being small beer and so disempowered to believe that a shit photocopy had thousand times more value than what they have in their brains and hearts. That is exactly the capitalist trick: to make you believe that your whole power resides in your magical blazer/ photocopy/ sneakers/ whatever, not in yourself. They felt angry and demotivated, and I was not any longer able to feel magically powerful and comforting with my sweaty Def Leppard Hysteria T-Shirt. Their speech was good prepared and for free, but they felt that it was just cheap. They were even accused of reading their notes

²⁰ Gabriel Rufián saca una impresora en la sesión de control al Gobierno: "Dejen de hacer el ridículo" – eldiario.es, <https://www.youtube.com/watch?v=WRcKUgjpV7U>
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and talking too slowly. Their speaking rhythm was not frenetic, but too calm to sound irrationally engaging. It was not even rated as a highly valuable example of critical atonal rhetorics. My students-but that afternoon non students, were, under the clean rules of the Judish-German speaking style proposed by the Frankfurt School found as the cemetery of oratory, not bringing any kind of object, just themselves with their street clothes. There was only a blazer in our team, the one of a very good Philosophy student who works as waitress on the weekends and after the contest had to work until midnight.

I confess that I was not prepared for so a mass rhetorical hegemonic presence. At the beginning of the show, at the welcome hall, they gave each school their physical accreditations: the typical congress necklace that everyone carries over the chest as a narcissist bulletproof vest to be identified as someone who belongs to the excellence minority selected group who is meeting there. It allows you to start the small talk with a pair of business exchange strategic references without even asking: “already PhD?” “Which university?” “With a fixed position?” “Married?” “Is the wife or husband at the congress?” “It’s a match!” My students-non students are still just too small, but already not too innocent, for that flirt-jobbing *meetie* junk, and they were already highly impressed by the necklace. “May I bring it with me home?”, they asked us totally excited. One of them even customized it into a rapper metal chain and he placed it coming out of the pocket of his baggy trousers. Every time he began one speech, while other students made a deep breath and swelled up their chest as a cock, he just held the baggy trousers from the hips and got them on showing us his underwear hundreds of times. I felt he was the Rafa Nadal of the Yagüe-rhetorics preparing for a service, even if the student supporters of the rivalry teams were quite visibly writing chit-chat taunting comments on us in their WhatsApp. Some teacher’s faces neither seemed fair-play approving. When he came out of the room, he, one of the cockiest students of the class, was however totally devastated: “For the first time in my life, it is totally clear to me that we are going to lose.” After the final score of the competition was made public, while talking at the entrance of the university, the guy of the rhetoric fag took the lighter, turned on the cigarette and fumed directly in the face of one of my Yagüe-students. The day was undoubtedly a communal educative success to feel proud about.

5) SECOND REFUTATION

[Here the comments of the second peer reviewer are expected to be inserted.]

“REVIEW 2 (excerpts):

-“The article is very autoethnographic in nature. I don’t know if this fits the journal’s profile.”

-“The theses are generally clear and understandable to the reader. The problem lies in the insignificant mental shortcuts in theoretical themes. For example, the author associates Donald Trump’s dancing with Derridean iterative reappropriation. Fair

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enough. This is somewhat understandable, but the reader would expect a step-by-step explanation of what iterative reappropriation is and how this concept can be applied to Trump's dancing. Similarly, the passages about cancel culture would require in-depth argumentation instead of stating that it is pointless because it does not work on teenagers as it should. The argument about Trump dances or cancel culture should be presented at least as well as in those parts of the article that refer to Foucault's history of sexuality and freedom of expression."

- "It is difficult to discuss any specific method used in the text. The reflections are very loose and based on the assumption "it is so because I believe it is so."
- "There's definitely too much autoethnography in the text, and too little theory."
- "The formal aspects [of the article] certainly meet the requirements, but there are relatively few footnotes and references to literature."
- "The test is certainly worth publishing. I just don't know if it would be in a journal like <Archiwum>."

6) CONCLUSION

Monday after the Friday oratory league, second morning break. My teaching colleague from the Proletarian Commissions feels like shit: he has lost all his authority toward his students. He did a great job with them, students of one of the most difficult classes we have this year. Not only they spoke clearly and slowly, but they managed to answer constant refutations from other teams, and he even achieved to make them nearly cooperate among themselves. But what does a great job mean if it is not externally recognized? Why should they follow their teacher and match his evaluation criteria if those criteria did not even make them win a competition, if those criteria were not acknowledged by teachers from a higher grade, from professors who belong to university? Next year he will not be participating in the oratory league again, he said. I would have just waited for the correct whisper to take that decision.

And what about me, the gastronomic ethical supporter, the silent moral provider for orators? I never thought about bringing students to a competition, and after this experience I have not changed my opinion for the following years. My school organized a mandatory chess intern competition when I was around 10 years old. I was obliged to play with my father each evening for weeks to prepare myself for the contest. I managed to arrive to the final, to remain in a draw for three times, to make the repetitive draw stop the contest, and to finish hating chess, hating the school, hating competitions, hating my father. It was a psychoanalytical success. It returned me to the patriarchally correct feminine sphere: just mode.

I have been collecting second hand blazers, even inheriting them from daughters who do not appreciate their mothers' or fathers' youth, for years. I have managed an Angela Merkel rainbow outfit collection with less than 400 euros: *rebecas*, *americanas*,

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bombers, tweed Channel-imitation jackets, fracs, *torera*-jackets, biker-jackets, etc. I do not even know the technical names of most of them, and after this exhausting rhetoric Friday I am asking myself what to do to with them. Did I tell you that our Yagüe team won the last position of the oratory interschool league? That we even achieved cero points at the category “winning debates”? Jackets have suddenly become a totally new meaning: they are class-confusing, made for secretaries who believe that are bosses. And that was not my initial purpose. I was never pretending to be a secretary with bossy-behavior. I was soon aware that, even if being a secretary was quite a good job, I was never considered enough silent, pleasant, neurotic-Excel organized and smiling to be one of those girls who manage to remain near to power. I was just looking for something practical and elegant that I could easily change to get daily dressed without neither thinking about it in the morning nor seeming boringly equal. Maybe the problem was having invested too much time in color-changing jackets, but not thinking about the match point: having a pair of trousers. Already expecting the next Vogue reportage for those two ideas.

7) PEER REVIEWER’S CONCLUSION

“Dear Doctor Victoria Mateos de Manuel,

On behalf of the Editorial Board I would like to inform you that the review process of the article submitted by you to the “Archives of Philosophy of Law and Social Philosophy” has been completed. Unfortunately, taking into account the comments made by both reviewers, as the editorial board of the journal, together with the thematic editors of the volume, we were forced to decide not to accept your article for publication. Below are excerpts from both reviews, which clearly indicate that the considerations presented in the text are valuable, but unfortunately do not meet the requirements necessary for scientific articles. One of the reviewers clearly indicated that the text is “unscientific”. The nature of the article means that to adapt it to the requirements of a scientific text, it would have to be rewritten, but then it would not be the same text, and the message presented in it would be significantly weakened. In view of the fact that our journal publishes only scientific articles, unfortunately we will not be able to publish your text. We suggest that you could send it elsewhere to the place which publishes essays of this specific type.

On behalf of the Editorial Board I would like to assure you that our journal remain open for future submissions, and we encourage you to submit another article to any of the future thematic or general issues. [...]

Best regards

Dr. Mateusz Pękala

AFPiFS Editorial Board”

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8) METHODOLOGICAL JUSTIFICATION

As requirement for the length and width of academic access-doors and the right of academic enunciation-stay or, at least, the possibility of legitimate visit, and to avoid the meta-analytical interruption of the narration that I was here presenting, I introduce as last consideration of this textual production the epistemological paradigm-constellation that incardinate this writing in the philosophical established canon. This is an initial substantial intellectually enlightened footnote on the philosophical traditions that strongly and undoubtedly support the narrative and imaginative perspective of this page, where –as films use to say- every similarity of this fiction and its characters, including myself, to reality is just a casual meeting.

Firstly, I go back to the Jewish-German heterodox author from the Frankfurt Critical School called Walter Benjamin²¹ and his text *Der Erzähler. Betrachtungen zum Werk von Nikolai Leskow*, written in 1932 and 1933. In that essay, Benjamin argumentatively validates the loss of narrative qualitative possibilities in an atomized capitalistic society ruled by a hegemonic and omnimode bureaucratic-technological reason. That economic relationship in mass society ruled by the ideological power of press in the access and possibilities of finding the legitimate interpretative words about the events, does not only alienate the subject in his/her working relationships, but also aesthetically alienates the individual from his/her own memories and experience. Every experience becomes a borrowed alterity-experience.

Secondly, as a feminist heritage of this narrative tradition started by Benjamin, I appeal to the existentialist feminism developed by Simone de Beauvoir²². Female words and self-narration on everyday-life began to be taken seriously due to the birth of psychoanalysis with Sigmund Freud, but mainly thanks to Anna O, his “first patient” but foremost the creator of the psychoanalytical verbal technic known as “cleaning soot from the chimney”²³. Anna O was not mentally ill or crazy, or at least her supposed mental illness was just the consequence of the oceanic distance that she found between her high-cultivated soul and foreign language skills and the narrow patriarchal society she was facing at the European fin-de-siècle. Her intellectual contributions to psychoanalysis, such as the ones developed by Aimée (Lacan’s patient), remained hidden, discredited and anonymized by the doctors. They usurped their contributions to scientific knowledge by making an illegitimate but socially accepted use of their institutional authority, that reduced and condemned Anna O and Aimée to mere “psychoanalytical anonymous female stereotypical patients” (psychoanalytical muses)

²¹ W. Benjamin, *El narrador*, Ediciones Metales Pesados 2008.

²² S. de Beauvoir, *Memorias de una joven formal*, Edhasa 1980; S. de Beauvoir, *La ceremonia del adiós*, Edhasa 1982; S. de Beauvoir, *El segundo sexo*, Cátedra 2002.

²³ See S. Freud/ J. Breuer, *Obras completas. Volumen 2: Estudios sobre la histeria (1893-1895)*, Amorrortu 1993.

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against the identity masculine figure of the “creative genius”, assigned exclusively by psychoanalysts to themselves.

On the contrary, due to her teaching access to university (although she was later expelled from the academy on account of her attachment to the communist ideas), Simone de Beauvoir managed to de-pathologize, and to intellectually elevate, the psychoanalytical patient position on everyday-life narratives initially enunciated by Anna O. Beauvoir introduced self-biographical writings as supporting philosophical background on the ontological conditions of subjects. That new revaluation of self-biographical issues, which were initially considered, until the arrival of the psychoanalytical perspective, minor insubstantial female matters unconnected to political relevant issues, overcame the ethical restrictions in matters of freedom and autonomy of the *être-en-soi* and *être-pour-autre* by developing a still unknown female subjectivity of the *être-pour-soi*²⁴. Furthermore, Beauvoir edited and promoted the works of Violette Leduc, a female writer, who was also reduced to the ill patient position by patriarchal society²⁵.

Thirdly, this writing engages with the postmodern heritage of narration called auto-ethnography²⁶ and *anarchivism*²⁷, deeply rooted in the new epistemological approaches developed by the notion of situated knowledges, which faced the traditional modern place of enunciation known as Cartesian objectivism-subject. The contemporary gnoseological perspective of situated knowledges is explained by Donna Haraway's cyborg feminism²⁸. Additionally, Oskar Szwabowski's explicative introduction on self-ethnographic knowledge production clarifies that

According to experimental writing rooted in the postmodernist tradition, this book aims to be a performative, connective text— a nomadic autobiographical self-ethnographic story (Denzin 2003a, 2003b; Tierney and Lincoln 1997; Ellis 1997, 2004; Spry 2001, 2016, 2018; Borowska-Beszta 2009; Jones 2009; Kubinowski 2010a, 2013; Hayler 2011, Kacperczyk 2014a; Bielicka-Prus 2014; Kępa 2014, Custer 2014; Manovski 2014; Adams, Jones and Ellis 2015; Pensoneau-Conway, Adams and Bolen 2017; Jones and Pruyn 2018). Breaking away from linear narrative and the principles of realism has prompted me to create a pulsating, fluid collage: many autonomous parts can interact in various configurations, collaborate, or break apart. The division into chapters and parts is only symbolic, an apparent selection of material that nonetheless flows from them, spills over, and permeates into other layers— either violating their autonomy or amplifying it. This manifests, among other ways, in repetitions, the recurrence of certain motifs or quotes. In other contexts, at different moments, in different styles, on different occasions, the same word or sentence is no longer the same. It is a virtual link frozen in a single moment, torn

²⁴ See J. P. Sartre, *El ser y la nada*, Altaya 1993.

²⁵ See J.-L. Jeanelle, *Simone de Beauvoir et Violette Leduc: retour sur un parallèle blaisé de l'histoire littéraire*, “Romanic Review”, vol. 107 2016/1-4, pp. 153-172.

²⁶ See O. Szwabowski, *Nekrofilna produkcja akademicka i pieśni partyzantów. Autoetnografia pracy akademickiej i dydaktycznej w czasach zombie-kapitalizmu*, Instytut Pedagogiki Uniwersytetu Wrocławskiego 2019.

²⁷ See A. Maximiliano Tello, *Anarchivismo. Tecnologías políticas del archivo*, Editorial La Cebra 2018.

²⁸ See D. Haraway, *Ciencia, cyborgs y mujeres: la reinvención de la naturaleza*, Cátedra 1995.

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from numerous connections— and the reader will surely create their own.”²⁹ [Translation from Polish into English by the App ChatGPT]

Finally, as documentation of the findings of this work, I present the legitimacy of my own narration, and two adjuncts documents. The first one is a photocopy of the evaluation criteria of the rhetorical contest used and proposed by the judges. This sheet brings into pedagogical consideration the problem of banality of evil, initially proposed by Hannah Arendt to analyze Eichmann’s trial in Jerusalem. When applied to this study case, the following question gets opened: to which extent are standardized didactical criteria a way of metamorphosing the openness of reason and thought (*Vernunft*) into an expression of bureaucratic rationality that avoids reason and discourse (*ratio*)?³⁰ The second one ratifies the working conditions as lecturer to justify the self-biographical credibility of the economic-social concept that I am introducing and explaining in this text in relation to the current capitalist trends in universities: the academic rider.

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²⁹ O. Szwabowski, *Nekrofilna ...*, pp. 11-12.

³⁰ See H. Arendt, *Eichmann en Jerusalén: un estudio sobre la banalidad del mal*, Lumen 1999; M. Horkheimer/ T. Adorno, *Dialéctica de la Ilustración: fragmentos filosóficos*, Trotta 1998.
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11) APPENDIX I

Photocopy of the jury's evaluation act for the contest, which considers the following items: 1. Who do you think that wins the debate; 2. Best introduction; 3. Best first refutation; 4. Best second refutation; 5. Best conclusion; 6. Improvisation, argumentative quality and usefulness and rigour of evidences; 7. Order, clarity, interest and simpleness of the exposed; 8. Team attitude; 9. Expressivity, visual contact and naturalness; 10. Domain of the space and external resources and from the opponents; 11. Adaptation of language to discourse, agility, and concession of answers.

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ACTA DE JUEZ Valoración (asignar una sola X por cada ítem entre uno de los dos equipos)

	A FAVOR			EN CONTRA		
EQUIPO						
1- Quién crees que gana el debate						
2- Mejor introducción						
3- Mejor primera refutación						
4- Mejor segunda refutación						
5- Mejor conclusión						
6- Improvisación, calidad argumental y utilidad y rigor de evidencias						
7- Orden, claridad, interés y sencillez de lo expuesto						
8- Actitud de equipo						
9- Expresividad, contacto visual y naturalidad						
10- Dominio del espacio y recursos externos y del contrario						
11- Lenguaje adecuado al discurso, agilidad y concesión de respuestas						
nº de ítems conseguidos						
Puntuación						
PUNTUACIÓN TOTAL						

12) ANEXUS II.

Contractual terms of the lecturer 4+4 academic position at the Complutense University Madrid in 2018, given subjects (syllabus is here to find <https://docta.ucm.es/entities/publication/963f257e-d0bb-4852-9d1e-ac23663beb0b>), and letter of abdication on January 2020.

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HOJA DE SERVICIOS

de Da. VICTORIA MATEOS DE MANUEL

CONTRATADA LABORAL con fecha 01 de SEPTIEMBRE de 2018

y con Número de Registro de Personal 5076178768 Y200200064

sujeta al Convenio

C.C. UNIVERSIDADES PÚBLICAS DE MADRID (PERSONAL DOCENTE E INVESTIGADOR)

con la siguiente clasificación profesional

categoría / actividad

PROFESOR ASOCIADO

con tipo de relación de servicios PERSONAL LABORAL DOCENTE O INVESTIGADOR DE UNIVERSIDADES DE DURACION DETERMINADA

En su virtud expido la presente Hoja de Servicios que acredita su relación de trabajo con la Universidad.

Firmado en Madrid a 1 de septiembre de 2018

por EL RECTOR
P.D. LA VICERRECTORA DE POLÍTICA ACADÉMICA Y PROFESORADO
(D.R. 16/2015, de 15 de junio, BOCM n° 180, de 31 de julio)


Carmen Fernández Chamizo



LTL *50761787 *01092018

MINISTERIO DE POLÍTICA TERRITORIAL Y FUNCIÓN PÚBLICA

Según los datos que constan en el nombramiento del/de la titular de la presente Hoja de Servicios, ha sido destinado/a al puesto de trabajo que a continuación se indica, quedando inscrito/a en el Registro Central de Personal

1. DATOS DEL TRABAJADOR/A

NIP: 50761787 D.N.I./N.I.E./PASAPORTE/OTRO: N.R.P.: 5076178765 Y200200064
 APELLIDOS Y NOMBRE: MATEOS DE MANUEL VICTORIA
 TIPO DE RELACIÓN DE SERVICIOS: PERSONAL LABORAL DOCENTE O INVESTIGADOR DE UNIVERSIDADES DE DURACION DETERM
 JORNADA: A TIEMPO PARCIAL
 SITUACIÓN LABORAL: SERVICIO ACTIVO
 MODALIDAD: OCUPANDO PLAZA O PUESTO

2. DATOS DEL PUESTO DE TRABAJO O PLAZA

UNIVERSIDAD: UNIVERSIDAD COMPLUTENSE DE MADRID
 FACULTAD / CENTRO DOCENTE: FACULTAD DE FILOSOFIA
 DEPARTAMENTO: FILOSOFIA Y SOCIEDAD
 ÁREA O ASIGNATURA: FILOSOFIA
 DEDICACIÓN: TIEMPO PARCIAL, 4 HORAS LECTIVAS SEMANALES
 PROVINCIA: MADRID LOCALIDAD: MADRID
 CONVENIO: C.C. UNIVERSIDADES PUBLICAS DE MADRID (PERSONAL DOCENTE E INVESTIGADOR)
 GRUPO PROFESIONAL: AREA FUNCIONAL:
 CATEGORÍA / ACTIVIDAD: PROFESOR ASOCIADO
 ESPECIALIDAD:

3. DATOS DEL CONTRATO

FECHA DE CONTRATACION: 01 DE SEPTIEMBRE DE 2018
 FECHA FIN DE CONTRATO: 31 DE AGOSTO DE 2019

Madrid, 3 de mayo de 2019

Subdirectora Adjunta del Registro Central de Personal

Fdo.: Cristina Fernández Ordás

998

De acuerdo con el artículo 14 del Reglamento (UE) 2016/679 del Parlamento Europeo y del Consejo de 27 de abril de 2016 (Reglamento General de Protección de Datos Personales), se comunica que los datos personales recogidos en el presente documento, así como aquellos que se vayan generando durante su vida administrativa y sean comunicados al Registro Central de Personal por los órganos competentes para ello, serán objeto de tratamiento por la Dirección General de la Función Pública con la finalidad de gestionar el Registro Central de Personal, cuyo objetivo es a) garantizar la constancia registral de los expedientes personales y hojas de servicio del personal en el inscrito como garantía para los interesados y como instrumento de ayuda a la gestión de los recursos humanos comprendidos dentro de su ámbito de inscripción, y b) disponer de la información sobre los recursos humanos del sector público estatal que los órganos responsables de su planificación inscriben para el análisis y seguimiento de su evolución. Los datos objeto de tratamiento son datos de identidad, datos de contacto profesionales y datos integrantes de los expedientes personales de los empleados públicos, comunicados al Registro Central de Personal por los órganos con competencias en materia de personal que corresponden o por los propios interesados. Pueden ejercer sus derechos ante el responsable del tratamiento (Dirección General de la Función Pública) de acuerdo con lo previsto en la normativa reguladora de protección de datos de carácter personal y demás normativa aplicable. Para más información, puede consultar el siguiente enlace: <http://www.mptp.gob.es/portafuncionpublica/funcion-publica/pdp/ptp.html>

INFORMACIÓN ADMINISTRATIVA

El presente documento corresponde a la hoja de su título administrativo de funcionario de carrera (o su hoja de servicios para el resto del personal) es fiel reflejo del acto administrativo correspondiente firmado por la autoridad competente.

Este documento está realizado con papel tipo moneda y con la marca al agua del escudo nacional, además de ser producto de una ajustada programación y automatización en la emisión del mismo por parte del Registro Central de Personal.

Esta hoja del título debe ser conservada por usted junto con su acreditación inicial y el resto de los impresos, lo que conforma su expediente personal al igual que el que se conserva en el Registro Central de Personal a través del conjunto de las anotaciones preceptivas que realiza.

Con el presente sistema implantado por el Reglamento del Registro Central de Personal de 1986, se pretende ofrecer un mejor servicio a todo el personal de la Administración del Estado, al mismo tiempo que clarificar, homogeneizar y agilizar los procesos administrativos.

La existencia de la información respecto a su expediente en el Registro Central de Personal supone, además de una norma de obligado cumplimiento, una garantía frente a cualquier tipo de incidencia, pérdida o destrucción de información.



Servicio de Coordinación, Nóminas y Seguros Sociales
Unidad de Nóminas
Sección de Nóminas de P.D.I.

Tfno.: 91-394.33.17
Av. Séneca, nº 2
28040 Madrid

D^a. ELENA RAMIREZ FUENTES, LA JEFA DE LA UNIDAD DE NOMINAS DE LA UNIVERSIDAD COMPLUTENSE DE MADRID.

CERTIFICA: Que **D^a. VICTORIA MATEOS DE MANUEL**, Profesora Asociada de esta Universidad con D.N.I. 50761787M, ha percibido durante el año 2018, por medio de la nómina que al efecto confecciona la Unidad de Nóminas de esta Universidad, como retribución del mencionado cargo docente, un íntegro de **DOS MIL DOSCIENTOS ONCE EUROS (2.211,00€)**.

Y para que conste a petición de la interesada expido la presente certificación en Madrid, a nueve de mayo de dos mil diecinueve.



Elena Ramirez Fuentes

D^a María Pilar Fernández Beites, Secretaria Académica de la Facultad de Filosofía, de la Universidad Complutense de Madrid, certifica que D^a Victoria Mateos de Manuel, con D.N.I. 50761787M, de acuerdo con la documentación existente en este centro, ha desempeñado la actividad docente que se especifica a continuación,

Curso académico /cuatrimestre	Puesto ocupado	Asignatura	Titulación	Curso de la titulación	Teoría/Práctica	Nº horas totales (impartidas por el interesado)	Total horas impartidas por curso académico / cuatrimestre
2018-19, primer cuatrimestre	Docente	Historia del Pensamiento I (Clásico y Medieval)	Grado en Historia	1º	Práctica	15	15
2018-19, primer cuatrimestre	Docente	Teorías feministas	Máster Universitario en Estudios de Género	1º	Teoría	45	45
2018-19, segundo cuatrimestre	Docente	Corrientes actuales de la filosofía: grandes paradigmas	Grado en Español: Lengua y Literatura	1º	Teoría	60	60

Y para que así conste y a los efectos oportunos, expido y firmo el presente certificado en Madrid, a 20 de enero de 2020

La Secretaria de la Facultad de Filosofía



Fdo.: D^a María Pilar Fernández Beites

*Sólo en caso de que se trate de docencia de becarios realizada por encargo del departamento este certificado podrá ser firmado por el Director o Secretario del mismo, con el Visto Bueno del Decano o Director del Centro.

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Universidad Complutense de Madrid

DÑA. VICTORIA MATEOS DE MANUEL
CL. ABREGO 17,2º.C
28223 POZUELO DE ALARCON-MADRID

Visto el escrito que presenta DÑA. VICTORIA MATEOS DE MANUEL renunciando con fecha 09.01.2020 al contrato que tiene suscrito con esta Universidad como PROFESOR ASOCIADO del Departamento Filosofía y Sociedad de la F. FILOSOFIA,

De conformidad con lo establecido en el artículo 94 de la Ley 39/2015, de 1 de octubre, del procedimiento administrativo común de las administraciones públicas,

Este Rectorado, en virtud de las competencias que le atribuye el artículo 65.1 q) del Decreto 32/2017, de 21 de marzo, por el que se aprueban los Estatutos de la Universidad Complutense de Madrid (BOCM del 24 de marzo), HA RESUELTO aceptar su renuncia.

Contra la presente Resolución que agota la vía administrativa podrá interponer el interesado demanda en el plazo de dos meses ante los Juzgados de lo Social de Madrid, de conformidad con lo dispuesto en el artículo 69.2 de la Ley 36/2011, de 10 de octubre, Reguladora de la Jurisdicción Social.

Madrid, 10 de Enero de 2020

EL RECTOR

P.D.

EL VICERRECTOR DE ORDENACIÓN ACADÉMICA

(Decreto Rectoral 19/2019, de 14 de junio; BOCM de 19 de junio de 2019)



FRANCISCO JAVIER MONTERO DE JUAN

Servicio de Gestión de PDI
Av. Séneca, 2 1º - 28040 Madrid
91 394 3397 / 3399 - gestionpdi@uclm.es